belief in a Superhuman Spirit within the religions of ancient
races that it led Andrew Lang, the anthropologist, to declare
that among them there is an unmistakable primitive tradition
of a belief in a Spirit which was never born and which never
dies, which knows the secret thoughts of every man's heart,
which is kind and friendly to men and wishes them to be
kind and friendly to each other/and which never requires
worship or sacrifices or any kind of propitiations. It further
led him to the conclusion that belief in this paramount,
birthless and deathless Spirit came first in the order of evolu-
tion, but was afterwards thrust into the background by
lesser divinities. The conception of this Spirit, however/
varied from time to time, from place to place, from philosopher
to philosopher. This Supreme unseen Spirit was Pythagoras'
great light and salt of ages; Anaxagoras' divine mind;,
Socrates', good spirit; Timaeus[3] unbegotten principle, the
author of all light; Hieron's God in man; Plato's eternal,
ineffable and' perfect principle of truth; Zeno's maker and
father' of all; and Plotin's root of the soul.

Max-Muller tells us that in the presence of this Invisible
Spirit men are made sensible of their weakness and de-

pendence ; that a belief exists everywhere in some sort of
divine government; that the distinction between good and
evil is invariably recognised and that a hope persists of
higher life, however variantly speculated on.

The very first act of the world's worship was in response
to this Spirit's call. That call may come from inarticulate
nature, articulate prophecy, or the mysterious pulsations
of one's own heart, irrespective of time or clime. The ancient
cry heard in Sanskrit, Greek, Hebrew, Zend, Arabic or any
other tongue, is repeated wherever *wonder* and *awe* are
fresh born. It is man's answer to the bursting of glory
over earth and heaven—the miracle of the ages renewed every

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